

The ancients spoke much of incensed shades. If they sacrificed to the manes, It was generally in order to appease them. These ideas perfectly correspond to those of the Basutos. They conjure rather than pray ; although they seek to gain favours, they think more of averting chastisement. Their predominating Idea as to their ancestors is, that they are continually endeavouring to draw them to themselves. Every disease Is attributed to them ; thus medicine among these people is almost entirely a religious affair. The first thing Is to discover, by means of the *litaola* (divining bones), under the influence of what the *molimo* the patient is supposed to be. Is it an ancestor on the father's side or the mother's ? According as fate decides, the paternal or maternal uncle will offer the purifying sacrifice, but rarely the father or brother. This sacrifice alone can render efficacious the medicines prescribed by the *ngaka* (doctor). . . . As soon as a person Is dead he takes his place among the family gods. His remains are deposited in the cattle-pen. An ox Is immolated over his grave: this is the first oblation made to the new divinity, and at the same time an act of intercession in his favour, serving to ensure his happy reception in the subterranean regions. All those present aid in sprinkling the grave, and repeat the following prayer : * Repose in peace with the gods ; give us tranquil nights/ " *

Similarly among the Thonga, another Bantu tribe of South Africa, " any man, who has departed this earthly life, becomes a *shikwembu* ^ a god " ; ~ "when an old decrepit

man or woman dies, he at once becomes a god
: he has
entered the domain of infinity."³ In this tribe
"the spirits
of the ancestors are the main objects of
religious worship.
They form the principal category of spirits."⁴
" On the
one hand, the ancestor-gods are truly gods,
endowed with
the attributes of divinity ; whilst, on the other,
they seem
to be nothing but mere human beings, exactly
on the same
level as their worshippers." ⁵ There are two
great classes

¹ Rev. E. Casalis, *The Bam ton* 1913), ii. 347-
(London, 1861), pp. 248-250. ³ II. A. Junocl, *op. cit.* ii. 385.
Henri A. Junocl, *The Life of a* ⁴ II. A. Junocl, *op. cit.* ii.
344.
frican 7>7^ (Neuchatel, 1912-⁶ II. A. Junocl, *op. cit.* ii.
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